THE
Dan Smoot Report

Vol. 14, No. 2 (Broadcast 646) January 8, 1968 Dallas, Texas

DAN SMOOT

COMPULSIVE MEDDLING BY CHURCHMEN

In the early 1960's, when Martin Luther King, Jr., was preaching and violently demonstrating civil disobedience throughout the South, men of the cloth from all over the nation — Catholic, Protestant, Jew — flocked to his banners. The country was treated to the spectacle of ordained ministers marching through southern cities chanting "to hell with the law."(1)

At Denver, Colorado, on July 10, 1963, the Fourth General Synod of the United Church of Christ (Protestant denomination with an estimated national membership of two million) adopted a "Pronouncement" endorsing the idea of civil disobedience by Christians when the "Christian conscience" is in conflict with established law. In "A Call For Racial Justice Now," the General Synod encouraged law breaking by racial demonstrators, saying:

"The General Synod proposes to mobilize the manpower and means of the Church for racial justice . . . . Providing bail bonds for those who are arrested as they demand social justice; providing legal defense for such persons . . . ."(2)

On May 4, 1964, the General Conference of the Methodist Church, meeting at Pittsburgh, adopted a report by the Committee on Christian Social Concerns. The report was put in the *Congressional Record* by U. S. Senator Sam J. Ervin (North Carolina Democrat), who said:

"When it is stripped of its surplus words, the report declares that professing Christians have a God-given right to disobey laws they deem unjust. This declaration cannot be reconciled with government by law. It is, indeed, the stuff of which anarchy is made."(3)

In May, 1964, the 176th General Assembly of the United Presbyterian Church in the USA, meeting at Oklahoma City, reaffirmed prior stands endorsing civil disobedience of laws which are "serious violations of the law of God":

"Some laws and customs requiring racial discrimination are, in our judgment, such serious violations of the law of God as to justify peaceable and orderly disobedience or disregard of these laws."(4)

THE DAN SMOOT REPORT is published weekly by The Dan Smoot Report, Inc., Box 9538, Dallas, Texas 75214 (office at 6441 Gaston Ave.). Subscriptions: $18.00 for 2 years; $10.00, 1 year; $6.00, 6 months; first class, $12.50 a year; airmail, $14.50. Dan Smoot was born in Missouri, reared in Texas. With BA and MA degrees from SMU (1938 and 1940), he joined the Harvard faculty (1941) as a Teaching Fellow, doing graduate work in American civilization. From 1942 to 1951, he was an FBI agent; from 1951 to 1955, a commentator on national radio and television. In 1955, he started his present independent, free-enterprise business: publishing this REPORT and abbreviating it each week for radio and TV broadcasts available for commercial sponsorship by business firms.

Copyright by Dan Smoot, 1968. Second Class mail privilege authorized at Dallas, Texas.
No Reproductions Permitted.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

On July 12, 1964, the Reverend Eugene J. Boyle, chaplain of the Catholic Interracial Council in San Francisco, challenged Catholics to support civil rights demonstrations and to engage in civil disobedience.[5]

In 1966, the Reverend Eugene Carson Blake (secretary-general of the World Council of Churches and a top-ranking U. S. Presbyterian) wrote:

"Law is not God. It has always from the first been a basic Christian conviction that there are times when a Christian ought to break the law, any law."[6]

In 1966, liberal clergymen in Maryland urged voters to defeat the Democrat Party candidate for governor (George P. Mahoney), because of his opposition to open-housing legislation.[6]

In 1966, a Protestant magazine, *Christianity and Crisis*, withdrew its account from a New York bank because the bank had joined others in making a loan to the white government of South Africa.[6]

On January 8, 1967, clergymen joined picketing in Washington on behalf of Adam Clayton Powell, protesting his threatened expulsion from Congress. Liberal clergymen asserted that Powell was a victim of "racism," despite testimony revealing that Powell had criminally misused public funds.[6]

On January 9, 1967, it was announced that Roman Catholic and Protestant clergymen in New York had invited Saul D. Alinsky to help organize slum dwellers for rent strikes, picketing, sit-ins, and political agitation.[6] Churches have hired Alinsky (with church funds totaling hundreds of thousands of dollars) to conduct such social incitation in many large cities. Some of the worst Negro mob violence has occurred where Alinsky has worked — Detroit, Rochester, Chicago, for example. Alinsky, a self-styled professional radical from Chicago, teaches class warfare in undiluted Marxian language.

After being arrested (in June, 1967) for inciting a destructive riot in Cambridge, Maryland, and while Negro riots were scarring cities throughout the nation, H. Rap Brown, out on bail, made a speech to Negro militants in Washington, D. C., saying:

"I say there should be more shooting than looting; so, if you loot, loot a gun store.

"You've got to decide for yourself if you kill your enemy, because that is an individual decision. But the white man is your enemy. You got to destroy your enemy."[7]

Brown made this speech from the pulpit of St. Stephen and the Incarnation Episcopal Church, in Washington, under the sponsorship of the Reverend William Wendt, and with the specific sanction of the Right Reverend Paul Moore, Jr., Episcopal Suffragan Bishop of Washington.[7]

On July 13, 1967 — the day murder and looting began in Newark — Lutheran churchmen at a convention in Manhattan adopted resolutions approving civil disobedience. The Lutherans said:

"Christians are to obey God rather than man when a civil law conflicts with a clear precept of God."[1]

From July 20 to 24, 1967 (immediately following the Newark riot), all major Negro organizations in the U.S. held a black power conference in Newark, virtually declaring war on American whites. The chairman of this conference was Dr. Nathan Wright, an Episcopal clergyman.[8]

In preparation for the general convention of the Episcopal Church, held at Seattle, September 17-27, 1967, John E. Hines, presiding bishop, asked a "representative committee of black people" to tell him what the church should do about the racial crisis. His Negro advisers, representing churchmen in the United States and abroad, gave Bishop Hines a report which said:

"Black people are in revolt against an oppressive white society. We no longer will submit to rules designed to exploit us and propose to free ourselves by developing black economic and political power . . . .

"Proclaim support of black power by committing, without strings, substantial money to black people for developing viable power bases."[9]

Bishop Hines proposed a 5-point program em-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

bracing the recommendations made by the Negro advisers. The key point was a proposal that the church divert $3 million from usual church programs to underwrite activities of Negro community-action groups building black power.[10] The convention approved Hines' proposal. To provide money for Negroes to build black power, the church reduced appropriations for missionary work in rural areas of the United States, among American Indian tribes, and so on.[11]

In Detroit, two pastors offered their churches as sanctuaries for draft evaders.

In Baltimore, the Reverend Philip Berrigan, a Catholic priest, and the Reverend James Mengel, a Protestant minister, accompanied by two other men, entered a draft board office and poured blood over draft records, to "illustrate that, with these files, begins the pitiful waste of American and Vietnamese blood."

In Englewood, New Jersey, a rabbi "forbade" members of his congregation to vote Republican because, he said, Republicans are using "racist" tactics.

On November 1, 1967, the superior-general of the Jesuit Order (Spanish-born Pedro Arrupe) wrote a 12-page letter to American Jesuits, ordering their purchasing agents to boycott firms that discriminate against Negroes.[12]

Clergymen join hippie colonies, praising teenage users of marijuana as modern versions of the early Christians. Throughout the United States, leading clergymen and professors in theological seminaries debunk morals founded on definable standards of right and wrong, advocating what they call "situation ethics." The "new morality" espoused by exponents of "situation ethics" is explained by Anglican Bishop John A. T. Robinson, in his book *Honest to God*:

"Nothing can of itself be labeled as wrong. One cannot, for instance, start from the position that sex relations before marriage are wrong or sinful in themselves. The only intrinsic evil is lack of love."[13]

In 1967, the culminating event for this breed of clergymen and their fellow-travelers in the Communist Party, the Negro militant groups, and the hippie colonies, was the Peace March on Washington, October 21, 1967 — a violent and obscene, communist-directed operation involving 60,000 people who traveled from all over the country to participate. Concerning the affair, James Reston of the New York Times News Service said:

"It is difficult to report publicly the ugly and vulgar provocation of many of the militants. They spat on some of the soldiers in the front line at the Pentagon and goaded them with the most vicious personal slander.

"Many of the signs carried by a small number of the militants, and many of the lines in the theatrical performances put on by the hippies, were too obscene to print."[14]

Robert E. Baskin, chief of *The Dallas Morning News* Washington bureau, said:

"The ugly pictures of the clash before the Pentagon's mall entrance, the club-swinging marshals and rifle-bearing troops, the mopheaded zealots screaming obscenities, the clusters of off-beat characters camping on the Pentagon grounds: these pictures now have been seen all over the world . . . .

"These misguided and vicious people had an accomplice, and it was the government of the United States. They had stated what they intended to do, and the government gave them permission to try to do it."[15]

One speaker addressing the "peace" multitude in Washington, just before it moved to invade the Pentagon, demanded, and got, a moment of silence in honor of the late Che Guevara, notorious communist henchmen of Castro who specialized in organizing guerrilla thievery, murder, and terrorism throughout Latin America. Another speaker urged mutiny in the American armed forces. One said that our entire society must be dismantled so that it can be put back together properly.[16]

A chief propagandist for the drive to shut down the Pentagon was Arnold Johnson, national public relations director of the Communist Party. One of the organizers and leaders was David Dellinger,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

a pro-Castroite. The man in charge of the assault on the Pentagon was Jerry Clyde Rubin, a self-styled "American revolutionary," a pro-Castroite, a supporter of black power, and a reported member of the Marxist Progressive Labor Movement. Other leaders on the scene in Washington were Ralph Abernathy and James Bevel, preachers who are officials in Martin Luther King's Southern Christian Leadership Conference, and Lincoln Lynch of Congress of Racial Equality.(17)

Catholic and Jewish clergymen, and Protestants of many denominations, were in the forefront of leadership in the orgy of immorality and defiance of law that was called a peace march. One of the churchmen most prominent as a leader was William Sloan Coffin, Episcopal Chaplain of Yale University.

A member of Dr. George S. Benson's National Education Program was present as a reporter, but refrained, out of a sense of decency, from photographing incidents of gross immorality that occurred, publicly, throughout the day and night — and refrained from photographing obscene signs carried by marchers as clergymen led the mile-long column to the violent finale which communists had planned for the Pentagon. Dr. Benson said:

"The filth which poured from loudspeakers was too obscene to record. The big signs spelled out in 2-foot-high letters the most notoriously vulgar four-letter words of the 'free speech' movement . . . .

"Although 669 arrests were made (of perhaps 5000 persons storming the Pentagon), only one real sentence (four days' imprisonment) was meted out; all the rest went free after token fines or suspended sentences; and the fines were paid from a 'defense' fund. No one was arrested for public immorality, although the incidents of it were widespread and shocking."

What is the difference between hate-filled Negro agitators advocating murder of whites, and preachers marching through public streets shouting "to hell with law"? Little, save this: the ministers are more dangerous because they represent churches which still have the respect and support of decent people.

The "situation ethics" and "civil disobedience" clergymen are fanning the flames of violence and insurrection, undermining the moral foundations of our society. If people cannot control churches which harbor and sustain such clergymen, and turn the churches back to God's work, then the people should get out and let the churches die.

If people continue supporting such churches, God help America!

FOOTNOTES

(1) Editorial by Dick West, *The Dallas Morning News*, Sept. 10, 1967, p. C2

(2) *Actions of the Fourth General Synod of the United Church of Christ*, Central Distribution Service, United Church of Christ, 1505 Race St., Philadelphia, Pa. 19102, July, 1963, 6 pp.

(3) "Christianity and Civil Disobedience," speech by U. S. Senator Sam J. Ervin, Jr. (Dem., N.C.), *Congressional Record*, May 12, 1964, pp. 10272-3 (daily)

(4) "A time To Stand Firm: News of the 176th General Assembly," *Presbyterian Life*, June 15, 1964, 42 pp.

(5) "New Group Formed: Catholics Back Rumford Act," *San Francisco Chronicle*, July 13, 1964, p. 14

(6) *U.S. News & World Report*, Jan. 23, 1967, pp. 68-71

(7) Column by William F. Buckley, Jr., *The Dallas Morning News*, Aug. 3, 1967

(8) *Life*, Aug. 4, 1967, p. 26

(9) Seattle (Wash.) *Times*, Sept. 15, 1967; Seattle (Wash.) *Post-Intelligencer*, Sept. 16, 1967

(10) Seattle (Wash.) *Times*, Sept. 19, 1967

(11) "Observations On The General Convention of the Protestant Episcopal Church which met in Seattle, September 17-27, 1967," by James Parker Dees, Presiding Bishop of the Anglican Orthodox Church, Oct. 10, 1967

(12) The Alberta, Canada, *Calgary Herald*, Nov. 11, 1967

(13) *U.S. News & World Report*, Nov. 27, 1967, pp. 67-8

(14) *The Dallas Morning News*, Oct. 23, 1967, p. A4

(15) *The Dallas Morning News*, Oct. 24, 1967, p. A5

(16) Article by Russell Baker, New York Times News Service, *The Dallas Morning News*, Oct. 24, 1967, p. A12

(17) Column by Mike Culbert, *Berkeley Daily Gazette*, Oct. 19, 1967, p. 7

REPRINTS OF THIS ISSUE
(for bulk mailing to one address):

1 copy	$ .25	100 copies	$ 6.50
10 copies	1.00	200 copies	12.00
25 copies	2.00	500 copies	28.00
50 copies	3.50	1000 copies	50.00

Texans Add 2% for Sales Tax

THE DAN SMOOT REPORT **TAYLOR 1-2303**
BOX 9538 **DALLAS, TEXAS 75214**

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED